

Serious Reflections affectionately recommended to the Well-disposed of every Religious Denomination, particularly those who Mourn and Lament on account of the Calamities which attend us; and the insensibility that so generally prevails.

IF People had never seen War kindled in a Country and between neighbouring Nations, they could hardly believe that men would be so inattentive to the dictates of Reason, the tender feelings of humanity and the more sublime nature and precepts of the Gospel, * as deliberately to engage in battle for the destruction of each other. That loaded as men are with their own frailties and miseries, they should industriously labour to encrease them and contrive new ways for the ruin and slaughter one of another. They have but a short and uncertain time to live, a work of the greatest importance to perform, † and yet will not suffer those awful moments to pass away in peace. “ Wars, “ says

* *Mat. v. 44.* Love your Enemies, bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the Children of your Father which is in Heaven

† *Philip. ii. 12.* Work out your own Salvation with fear and trembling — For what is a Man profited if he gain the whole world, and lose his own soul.

“ says an ancient Father, are Spectacles by
 “ which the devil doth cruelly sport with
 “ Mankind.” And Bishop Taylor well ob-
 serves. “ That as contrary as cruelty is to
 “ mercy; tyranny to charity, so is War and
 “ Bloodshed to the Meekness and Gentleness
 “ of the Christian Religion.” The apostle
 James hath clearly answered the question
 with respect to the occasion of War *chap. iv.*
 1. “ From whence come Wars and Fight-
 “ ings amongst you? come they not hence
 “ even of your lusts?” How extreme then
 must be that corruption which produces so
 desperate an effect. It is now several years
 since the hand of God has been lifted up in
 Judgment; great distress and sufferings have
 and still do attend us; multitudes of our
 Fellow-men have been hurried into eternity,
 and yet the People do not appear humbled
 nor careful to inquire into the true cause.
 Sinners are chastised, and yet remain uncon-
 verted. Let us look no where else but in
 ourselves for the cause of our miseries; our
 Sins are our greatest Enemies and draw upon
 us all the rest. We fight against those we
 esteem our Foes, and instead of labouring
 to overcome our sins, we basely, yield to
 their temptations,

It is the Sighing and Supplications of the
 contrite hearted which God will hear, and
 when his anger is passed over, He will re-
 member



member his former mercies. Let us, beloved Brethren, not forget our profession as Christians: nor the blessing promised by Christ to the Peace-makers, * but let all sincerely address our common Father for ability to pray, not for the destruction of our Enemies, who are still our Brethren, the Purchase of our blessed Redeemer's blood; but for an agreement with them. Not in order to indulge our passions in the Gain and Delights of this vain World, and forget that we are called to be as Pilgrims and Strangers in it; but that we may be more composed and better fitted for the kingdom of God; that in the dispensations of his good pleasure he may grant us such a Peace, as may prove to the consolation of the Church, as well as the Nation, and be on earth an image of the tranquillity of Heaven. †

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* *Mat. v. 9.* Blessed are the Peace-makers; for they shall be called the Children of God.

† Our Saviour enjoins us to pray to our Father, *Mat. vi. 10.* Thy will be done on Earth, as it is done in Heaven—forgive us our Debts, as we forgive our Debtors.

AN eminent servant of God, who had
 known deliverance from the dark
 powers, and experimentally felt the powers
 of the world to come, a few hours before
 his death, expressed himself in the following
 words: " There is a spirit which I feel, that
 " delights to do no evil, nor to revenge any
 " wrong, but delights to endure all things,
 " in hopes to enjoy its own in the end; its
 " hope is to outlive all wrath and contention,
 " and to weary out all exaltation and cruelty
 " or whatsoever is of a nature contrary to it-
 " self; it sees to the end of all temptations;
 " as it bears no evil itself, so it conceives
 " none in thought to any other; for its
 " ground and spring is the mercies and for-
 " giveness of God; its crown is meekness;
 " its life is everlasting love unfeigned, and
 " takes its kingdom with intreaty, and not
 " with contention, and keeps it by lowliness
 " of mind; in God alone it can rejoice,
 " though none else regard it, or can own its
 " life; 'tis conceived in sorrow, and brought
 " forth without any to pity it, nor doth it
 " murmur at grief and oppression; it never
 " rejoiceth but through sufferings, for with
 " the world's joy it is murdered. I found it
 " alone, being forsaken: I have fellowship
 " therein with those that lived in dens and
 " desolate places of the earth, who through
 " death obtained resurrection and eternal
 " holy life."



